


# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 51.

CHICAGO, ILLINOIS, JAN. 2, E. M. 302 [C. E. 1902]

WHOLE No. 898

### BOUND LOVE.

Love came to earth a happy god,  
Intent upon the good of all;  
And as he had no mortal eyes,  
Men thought he had no eyes at all.

For men have said that Love is blind,  
And so to make his journey safe:  
They bound him round with many chains,  
And led him forth at mortal pace.

Forgetting that immortal gods  
Rise on their pinions ere they fall;  
But bound and led as now he is,  
He cannot use his wings at all.

So many a sad mistake he makes,  
That many a mortal weeps to see,  
They cry, "Alas that Love had eyes!"  
And Love: "Alas, that I were free!"

—L. H. Rupel, in "Discontent."

### How Rome "Stamped Out" Christianity.

The next day [Feb. 24, A. D. 303] the general edict of persecution was published and though Diocletian, still averse to the effusion of blood, had moderated the fury of Galerius, who proposed that every one refusing to offer sacrifice should immediately be burnt alive, the penalties inflicted on the obstinacy of the Christians might be deemed sufficiently rigorous and effectual. It was enacted that their churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship. The philosophers, who now assumed the unworthy office of directing the blind zeal of persecution, had diligently studied the nature and genius of the Christian religion; and as they were not ignorant that the speculative doctrines of the faith were supposed to be contained in the writings of the prophets, of the evangelists, and of the apostles, they most probably suggested the order that the bishops and presbyters should deliver all their sacred books into the hands of the magistrates, who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict the property of the church was at once confiscated; and the several parts of which it might consist were either sold to the highest bidder, united to the Imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government of the Christians, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals who should still reject the religion of nature, of Rome, and of their ancestors. Persons of a liberal birth were declared incapable of holding any honors or employments; slaves were forever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to

hear and to determine every action that was brought against a Christian. But the Christians were not permitted to complain of any injury which they themselves had suffered; and thus those unfortunate sectaries were exposed to the severity, while they were excluded from the benefits, of public justice. This new species of martyrdom, so painful and lingering, so obscure and ignominious, was, perhaps, the most proper to weary the constancy of the faithful; nor can it be doubted that the passions and interests of mankind were disposed on this occasion to second the designs of the emperors. But the policy of a well-ordered government must sometimes have interposed in behalf of the oppressed Christians;\* nor was it possible for the Roman princes entirely to remove the apprehension of punishment, or to connive at every act of fraud and violence, without exposing their own authority and the rest of their subjects to the most alarming dangers.†

This edict was scarcely exhibited to the public view, in the most conspicuous place of Nicomedia, before it was torn down by the hands of a Christian, who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical governors. His offence, according to the mildest laws, amounted to treason, and deserved death. And if it be true that he was a person of rank and education, those circumstances could serve only to aggravate his guilt. He was burnt, or rather roasted, by a slow fire, and his executioners, zealous to revenge the personal insult which had been offered to the emperors, exhausted every refinement of cruelty, without being able to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The Christians, though they confessed that his conduct had not been strictly conformable to the laws of prudence, admired the divine fervor of his zeal; and the excessive commendations which they lavished on the memory of their hero and martyr‡ contributed to fix a deep impression of terror and hatred in the mind of Diocletian.—Gibbon: *The Decline and Fall of the Roman Empire*.

\*This wants proof. The edict of Diocletian was executed in all its rigor during the rest of his reign.—Guizot.

†Many ages afterwards, Edward I. practised, with great success, the same mode of persecution against the clergy of England.

‡Neither Dositheus nor Eusebius have condescended to mention his name, but the Greeks celebrate his memory under that of John.

### Mark Twain on Christendom.

It was Mark Twain, the humorist, who gave a proper characterization of the closing years in the nineteenth century in a salutation to the twentieth. He said:

"I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiaochow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking-glass."—*Labor Journal*.



## Legalized Murder.

Souderton, Pa., Dec. 1, 1901.

Now is the harvest time for the professional blood-poisoners. It has never been proved that smallpox is contagious. In fact, the vaccinators themselves admit that it is not contagious unless you are in a condition to acquire it. In other words, unless your blood is impure from breathing foul air, overfeeding muscular inactivity and excesses of all kinds.

To show the foul work that is being done under the guise of scientific medicine, and under compulsory vaccination law, I will quote a few affairs that took place in different sections of the country within the last few months.

In June of this year, the Health Boards of both Chester, Pa. and Cleveland, Ohio raised a smallpox scare. As usual they scared the people into getting vaccinated, the people, thinking that the doctors, after taking a four years scientific medical course, should know best, allowed themselves to be vaccinated. Many other practicing physicians were against it, and advised the people not to be vaccinated. The people however believed the Board of Health physicians. The result was that four died in each place from lockjaw caused by the vaccination, while not a patient that had the smallpox died in either place. This disgusted the people, and they condemned the doctors and vaccination, and forced the Boards to rescind the compulsory vaccination rule, which the Board did, and it is needless to say that a smallpox scare will not take place soon again in these places.

But we now come to one of those outrages that make an honest physician ashamed to belong to the medical profession. In the latter part of October the Board of Health and the Board of Education of Camden, N. J., started to put the compulsory vaccination law in force, and gave orders that all children wishing to attend school had to be vaccinated. Another law reads that all children must attend school. So we can see what these butchers are after. Many parents were against having their children inoculated with this disease-breeding pus, but as they wished their children to attend school, they were forced to have them vaccinated.

The first two weeks all went well, but in two weeks after that ten died from lockjaw, caused directly by vaccination. The people became disgusted and demanded an explanation. Did they get it? Certainly, the vaccinating physicians first gave out the very learned statement that the air was full of lockjaw (tetanus) germs, and that these germs adhered to the wounds, but they failed to state why people with other wounds did not contract the disease. One of the physicians was honest enough however to say that it was not in the air. This explanation did not satisfy the people, however, and the President of the Board then made the statement that the patients had *not* died from lockjaw, but from meningitis, and that the vaccination physicians who were also the attending physicians had diagnosed the disease wrong.

Just think, after ten children had died after being treated for lockjaw with that arch-fraud, anti-toxin, a physician then giving out the statement that they did not have lockjaw at all but meningitis, and that they had not only been diagnosed wrong but also treated wrong.

This is truly a system of scientific murdering if ever there was one, but these physicians were not held responsible for the death of the murdered ones, and why? Simply because they are licensed to kill and are protected by the state. The people of Camden became so disgusted that they demanded the Board to rescind the Compulsory rule, and after holding a meeting they rescinded the rule and both vaccinated and unvaccinated are now allowed to go to school.

If a man kills another he is forced to face a jury and stand trial for murder, and if found guilty, he must hang, but when a set of men kill ten of our children, through bigotry and ignorance, they are allowed to go free; because they are protected by the state. Is this justice? Is it right? Such facts of medical ignorance and crime will stare in the face the coming generation.

We now come to the outrage committed at St. Louis, in the

name of scientific medicine. We need but to look at the verdict of the Coroner, which reads:

"We find that the deceased came to their death from tetanus following the administration of diphtheria anti-toxin containing tetanus toxin; said diphtheria anti toxin having been prepared and issued by the health department [death department it should read] of the city and bearing dates on labels of August 24 and September 30, 1901.

"The presence of tetanus toxin in the diphtheria anti-toxin shows negligence upon the part of the health department in the preparation of said diphtheria anti-toxin and the issuance thereof."

These statements are plain enough and expose another of the terrible outrages that are being daily committed throughout all America. When will these outrages stop?

The answer is plain. Not as long as the larger portion of the so-called American free press will stand by the doctors in these criminal outrages. There are many papers now exposing these unscientific methods of treating disease, and many of our best physicians and greatest authorities are helping to establish a rational system of medicine, but there is yet plenty of work to be done.

All editors that publish the truth in regard to these matters should be praised for the good work they are helping to do, and the time is not far distant when the people will bless them for it.

R. SWINBURNE CLYMER, Ph D., M. S., M. D.,

Physician and Surgeon to St. Luke's Hospital.

## American Press-Writers' Association.

Anti-vaccination has had to divide honors with Anarchy for first place this week in the Press-Writers' field of activity. Laura J. Langston fills nearly a column in "The Household Club" of the Cincinnati "Enquirer" of Dec. 19 with a fine article on "Individualism," and Mrs. Grace Phelps Best has one in another column on "Vegetarianism." In the Centerville (Md.) "Record," Dec. 14, Francis B. Livesey considers Anarchy, and the Norfolk, (Va.) "Pilot," Dec. 15, prints him on "Anarchist Colonization." "Pioneer Press" Martinsburg, (W. Va.), Dec. 21, gives Dr. J. C. Barnes a column in defense of the Anarchists. "Beacon" of the same date gives the writer half a column in criticism of Charles J. Bonaparte's recent lecture on the treatment of Anarchists; he advocated the tortures of the Dark Ages for stamping out heretics, as the most available remedy for the Anarchists.

J. M. Greene fills eleven pages of the "Animals' Defender" for December with choice anti-vaccination reading matter. Brother Greene has been so hot after the Boston Board of Health that the chairman refuses to give the address of any smallpox case reported] as unvaccinate for fear the anti-vaccinationists will investigate the case and prove the health board's statement that only the unvaccinate and those vaccinated in infancy have contracted the disease.

## NEW MEMBERS.

- 191 d. Schefstom, G. H., Wheaton, Minn.
- 192 d. Westman, D. O., Wheaton, Minn.
- 193 e. Bardman, Mrs. L. J., 14 Main St., Charlestown, Mass.
- 194 c. Blanchard, C. Fred, 236 Holland St., W. Somerville, Mass.
- 195 d. Handley, Edward W., 13 Julian St., Roxbury, Mass.
- 196 f. Greene, J. M., Room 7, 1 Beacon St., Boston, Mass. donation \$1.

## CORRECTIONS.

- 40 b. Crawford, W. C., 75 Prospect St., Somerville, Mass.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

She—I don't believe I shall ever have my trousseau ready.  
He—Why wait?

"That's just like a man. You have no reverence for the marriage tie."—Life.

In the eyes of many women a husband has but a redeeming point—his usefulness. He draws checks and gives respectability to the appearance of the house.—Max O'Rell.



### What Does It Mean? What Shall Be Done?

There is a colony of Reformers at Home, in the state of Washington. Some months ago, three members of this colony were arrested on the time-worn charge of "obscenity," the matter complained of being as innocent of indecency in word or suggestion as is this Statement in your hand. An expensive legal fight being in prospect, the undersigned and other members of the "Manhattan Liberal Club" and attendants at its meetings determined to raise some money here and to use part of this in the purchase each week of 200 copies of "Discontent," a paper published by the colony at Home, and to distribute these copies gratis in this hall on Friday evenings. We wished the people to become acquainted with the facts in the case, hoping that many then would subscribe for "Discontent" and contribute in other ways to help pay the expenses of this fight for a Free Press.

Two bundles of "Discontent" were received and distributed, and then the paper ceased to come. For four weeks none has been received, either at the hall, where the copies subscribed for were ordered to be sent, or by any individual subscriber, so far as we can learn. Inquiries sent to Home brought this reply from Mr. O. A. Verity, Treasurer of the Defense Fund:

"I cannot account for your not getting the paper, for I have done up yours as well as the Club's bundle each week, and I know it leaves here O. K. Yes, I did receive the money order for \$18 and receipted for it in the paper."

What has become of these various parcels of "Discontent?" Where is the "hold-up" and who is the highwayman? By what authority has any one stopped these papers, admitted to the mails at Home as mail matter of the second class and free from condemnation by any court of competent jurisdiction? What have you to say concerning such outrageous meddling with the mails of the citizen? What do you intend to do?

Mr. Verity continues:

"The costs of the trial are placed at \$500 by the attorney that we have retained, Sweet, of Portland, Oregon. . . . The sum is a large one to raise and so far we have \$111.70."

We send out this statement in order that you may know why no papers have been distributed here for a month, and what are the necessities of the defense in the way of money. We hope that the knowledge of these facts may be sufficient to induce you to materially reduce the deficit in the Defense Fund. Contributions will be received and receipted for by either of these whose names and addresses are below. The trial is to take place in February and action should be prompt. Yours for Freedom of Press and Mails.

EDWIN C. WALKER, 244 West 143rd Street.

EDW. W. CHAMBERLAIN, 111 West 42 Street.

W. J. TERWILLIGER, 171 East 83rd Street.

E. B. FOOTE, JR., M. D., 120 Lexington Avenue.

CYRUS W. COOLRIDGE, 85 East 116th Street.

New York, December 20, 1901.

### The Preacher's View of "Higher Education."

The minister who got off the following has imagined a vain thing:

"It is a very clearly established law that the more a woman is educated the fewer chances she has for being a mother. More and more than ever before does the young bride go to the altar with the distinct purpose never to become a mother, but, on the contrary, to devote herself to a life of lust and pleasure even more inconsistent with the perpetuation of society than the life of her less charming and less guilty sister of the pavement." (The Rev. Thomas Hendricks of Rochester, N. Y., at the Conference of Charities and Correction.)

The editor of a contemporary who has commented on the foregoing thinks the minister's words must excite in the friends of higher education for women "a violent tingling in the right boot toe," but it does not so affect me, as I always kick with the left foot when execution is to be done.

The language of the Rev. Hendricks is likely to attract attention because people will want to know how he got wise on the "clearly established law" he mentions. Education causes

no reduction of capacity for parentage in the male; nor is it classed as a check to population by works on biology. If Mr. Hendricks is sure that what he names is a specific, he has violated section 2893 of the United States Statutes at Large by giving it away. His apparent familiarity with the "distinct purpose" of young brides is another case of suspicious information. If brides made one before him have given him that kind of a tale, he may make up his mind that he has been jollied. Girls are notoriously reticent of their feelings in such matters, and are likely to give evasive if not untruthful answers when interrogated. A man may more hopefully ask a hen to direct him to the nest she has stolen than question a bride about babies. I expect more brides come to the altar in the Rev. Mr. Hendricks' congregation with the problem of prospective motherhood already solved than approach it in the spirit he describes. Mr. Hendricks shares the foolishness of clergymen in throwing all the blame for childlessness on the woman, while the fact is that the wife generally shows a good deal more complacency in view of an increase in the family than the husband does. The preacher cannot be too severely rebuked for venturing in public the opinions he has expressed. He gives satisfying evidence of knowing as little about the mysteries of the female mind as I do. —Geo. E. Macdonald in "Truth Seeker."

### BRIEF MENTION OF EVENTS OF THE WEEK.

#### Domestic.

Senator Sewell of New Jersey died Dec., 27.

Gov. Leslie M. Shaw of Iowa will succeed Lyman J. Gage as Secretary of the Treasury about Feb. 1.

Twenty two Filipinos were killed in fight with American troops at Batangas, Island of Luzon, Dec. 23.

Mrs. Bertha Varley committed suicide at Guthrie, Ok., because she was named as co-respondent in a divorce suit.

Gov. John R. Rogers of Washington died Dec. 26, aged 63. He founded and for three years was editor of the "Kansas Commoner."

Owing to growing disaffection among the Filipinos in Tabayas and Misomis the American army officials have asked that these provinces be again placed under military rule.

Two thousand regulars engaged in a riot lasting five hours Christmas because a saloon keeper near the Presidio, San Francisco, refused credit to a soldier. Several saloons were wrecked.

The companies controlling the gypsum fields of the United States have formed a trust under the name of the United States Gypsum Company; incorporated in New Jersey; capital \$10,000,000.

Leaders in Congress are opposed to reducing war taxes until after appropriations are made. Treasury surplus of \$175,000,000 will probably be entirely consumed in contemplated expenditures.

Mrs. "Jennie June" Croly died in New York Dec. 23, aged 72. She had been a newspaper writer since 1855 and thirty years ago organized Sorosis. She is said to have been the author of "The Truth about Love."

The asphalt trust, capitalized at \$22,000,000 passed into the hands of receivers Dec., 28 because it was unable to pay \$1,050,000 interest due on bonds. The failure is due to the activity of independent asphalt companies and to the expensive war waged with the Warner Quinlan company in Venezuela for the possession of the pitch lake La Felicidad.

#### Foreign.

The Duke and Duchess of Hesse are divorced. They are first cousins, both being grandchildren of the late Queen Victoria.

Sven Hedin, a Norwegian explorer, has made a successful journey through all Thibet, including the sacred city of Lhahssa.

Boer force under De Wet captured four companies of British yeomanry Christmas eve at Trefontein, Orange River Colony.

"The Pyramid of Tyranny" is the title of a new pamphlet written by F. Domela Nieuwenhuis, and printed by "Freedom," London, England. The author asserts that the School, the Church, the Press, the Police, the Law and the Army help to comprise the Pyramid. The pamphlet may be obtained for five cents at this office.



# Lucifer, the Lightbearer

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## The Year Three Hundred and Two

Of the new dating—of the revised or Brunonian calendar—is now with us.

All Hail to the New Year!

Lucifer—Son of the Morning—sends greetings to all its patrons and friends the world round; also to all mankind of whatever name, race, color, tribe or nationality.

May the new year bring peace, justice, freedom and enlightenment to the invaded, the oppressed and the benighted of all lands and climes.

Let the dead past bury its dead.

Let no time be wasted in vain regrets over past mistakes, past calamities—or what may now to our limited vision appear to be such.

With the lengthening days, let us take anew our BEARINGS, as wise sailors do, and let us resolve anew, that the incoming year shall be wiser, better, nobler, grander in achievement than any or all of its predecessors.

"Let us then be up and doing, with a heart for any fate; Still achieving, still pursuing, learn to labor and to wait."

Once again, Three times three for the new year!

## Multiplication of the Unfit.

The first article in the January "Arena," New York, is entitled "Anarchism," written by "Rev. R. Heber Newton D. D.," of that city. This article is an elaboration of a sermon upon Anarchism delivered by the same gentleman soon after the assassination, and from which sermon we have more than once quoted in these columns.

That such an article can be published as leader in "The World's Leading Review," is significant of reaction against the spirit that, in both church and state, has announced its determination to "stamp out Anarchy." It is a stinging rebuke against such utterances as that of Theodore Roosevelt in his late message to Congress—as when he said,

"No man or body of men preaching Anarchist doctrines should be allowed at large, any more than if preaching the murder of some specific private individual. Anarchistic speeches, writings and meetings are essentially seditious and treasonable," etc.

Compared to the calm and scholarly utterances of this aged and distinguished clergyman the talk about Anarchy by Roosevelt sounds like the rhetorical flourishes of a sopho-

more in college, or the rabid ranting of a political heeler just before election, who knows little and cares less as to the meaning of such words as "seditious" and "treasonable," in a country in which the people are supposed to be the "government," and not the officials—not the public servants.

One of the significant paragraphs of this "Arena" article reads thus:

"The most appalling fact of life is the multiplication of the unfit. Paupers, tramps, vagabonds, the diseased, the insane, criminals—these become the parents of the future generations. So there is spawned on the world a host of degenerates, who form the raw material for every evil and for every crime. Their feeble minds unbalanced by moral forces, their ungoverned passions fired by vehement denunciations, their unenlightened conscience warped by the suffering and misery of earth, make them the potential assassins of those upon whom they father the cruel wrongs of men."

Statements like this naturally provoke the inquiry: Who or what is to blame for the multiplication of the unfit? Is it not demonstrable that it is our artificial social system, made and enforced by such men as Rev. Newton himself, that reverses the methods of nature and "spawns upon the world a host of degenerates?"

Is it not the interference by church-state morality in the realm of reproduction that defeats nature, thus compelling the evils deplored by the writer of the quoted paragraph?

Nature seeks always the multiplication of the FIT, of the BEST. Why then should a philosopher and man of wide experience and observation, express surprise at the multiplication of the UNFIT when compulsory ignorance in regard to human reproduction, together with the enforced poverty and overwork of the masses and the idleness and luxurious vices of the rich conspire to make degeneracy the rule instead of the exception—as it would be under equal opportunity and free and intelligent selection for all?

The following are characteristic paragraphs:

"What is meant by philosophic Anarchism, so-called—which should be called 'autarchy,' as Dr Persifor Frazer observes,—is in reality the ideal of political and social science. It is also the ideal of religion. It is the ideal to which Jesus Christ himself looked forward. He founded no church, established no state, gave practically no laws, organized no government, set up no external authority. But he *did* seek to write the laws of God in men's hearts—to make men thus self-legislating.

"Perhaps the most striking religious leader at the present time is that remarkable Russian, Tolstoi. Tolstoi is an individual Anarchist. He does not believe in government and law, not because he would have chaos, but because he would have men themselves govern themselves—establish laws for themselves out of themselves. He believes that when external authority is removed freedom will bring out the internal, spiritual, ethical authority of the individual, and all will be well. As a something feasible today this may be wholly elusive; it may be lunar ethics, but it is the ideal toward which Tolstoi works."

While there is much that is contradictory in the article of Rev. Newton—much of the old Archistic admonition that we must obey law because it is law, there is so much in praise of philosophic Anarchism that Lucifer cordially recommends its readers to buy and read this and other articles in the "Arena" for Jan. 1902.

## Medical Common Sense—C. L. James Sums Up.

"When people say 'I've told you fifty times,' They mean to scold, and very often do."

Now, I do not propose to scold; therefore I will not reckon up how often I have told Adeline Champney and others what I am going to repeat. Suffice it to say I have told them so, in my judgment, quite often enough; I have offered proofs of my assertions; and, though I have seen plenty of counter-assertion, I have seen no attempt at disproof.



## LUCIFER: CHICAGO, ILL.

1. It is a mistake to say the regular school of medicine does not consider prevention, hygiene, physical culture, &c. Regular physicians give these topics abundant space in their writings; and all you can find on such subjects in "Health Magazines" &c., is only their A. B. C.

2. It is a mistake to suppose the regular school relies much on ancient literature—like Galen. It is an experimental, and therefore a progressive school. But the hygiene of the "Health Magazines" &c., really is very ancient—the methods, if they can be so-called, of Mind Cure and its like, more ancient still.

3. It is a mistake to suppose regular, or qualified, physicians profess any such absurdity as making old rakes young again. To do so is a perfect specimen of that unprofessional quackery which excommunicates the offender at once.

4. It is a mistake to think there is among doctors any "monopoly," "coalition," or other arrangement of the ring nature, recognized by law. All the common law, or, so far as I know, any statute, requires, is that the practitioner shall have proved able to pass an examination on that positive technique which all "doctors"—learned specialists of every school—have in common.

5. The evidence for the value of vaccination is statistical. If any one refuses to believe in statistics, without attempting specific refutation I am afraid he must be given up with the man who did not believe in geography. To any one else, it must be tolerably clear that particular instances of death from vaccination are on a par with those of death from drinking milk or eating cucumbers—nay, the latter are a far more numerous class.

6. It is difficult to make the value of vivisection intelligible to one totally ignorant of medical history. Almost everybody however, knows two things—that vivisection is prized especially by surgeons; and that surgery is much more of a positive science than physic.

7. It is a mistake to infer that experiments on living animals are generally painful. Since vivisection gave us anæsthesia, none have been so but those in which sensibility is the function experimented upon. The pain they cause is infinitely less than that caused at every stock-farm by a rude operation on the males, for a purpose far less beneficent.

8. It is a mistake to suppose that vivisection increases the total of animal slaughter. Common sense might teach that the animals vivisected are only a few of those previously condemned to die.

I wish to end the debate, and therefore do what in me lies towards this purpose by announcing that I now make these statements for the last time. A serious attempt to refute any of them, I will consider; but not mere contradictory statements. Those who favor me with that will, at most, only be referred to this number of *Lucifer* for instruction. Because I always considered the ancient vivisector, St. Anthony, tried a very useless experiment when he preached to fishes, which have no ears.

C. L. JAMES.

### REPLY.

In most respects I regard this summing up by Friend James as a decided improvement upon his previous articles on the same subject. He has not once used the stereotyped phrase, "Movement in Favor of Ignorance," with which phrase he usually compliments those who do not agree with him in his estimate of the honor due to the medical profession, or that part thereof commonly styled "regular." There is, however, still too much, as I see it, of the sarcastic, the arrogant, the dogmatic, the contemptuous, in his manner of alluding to others—as when he compares his critics to "fishes, which have no ears."

Mr. James is a fine scholar, a man of unusual literary culture and research, and one for whose opinions on most questions I have much respect, but a man whose prejudices against what he calls "quackery" in the healing art seem to me extreme and irrational.

In treating most problems of human interest Friend James shows a fair share of the philosophic spirit, the judicial spirit, the mental quality that enables the investigator to look on all

sides of controverted questions and to do justice to them all. But when discussing the medical doctor question he seems to be intensely partisan. His methods are those of the *advocate* in court—the special pleader or the paid attorney who is determined to see nothing to commend in the cause, the attitude or arguments of the other side.

That this is a failing common to nearly all disputants is well known, and especially common to those who hold public discussions. The desire for victory, pride of skill as a debater, not to mention vanity of intellectual acquirements, often relegate the desire for truth to the rear, and cause the discussion to degenerate into intellectual pugilism—a mere waste of time and temper, to say nothing of the waste of space and money, if the controversy be carried on in print.

\* \* \*

For myself, while making no claim to superiority over other disputants—while claiming no immunity from the common faults just alluded to, I do most earnestly maintain that this discussion of the medical doctor question is very serious business. *Lucifer's* chosen field of work is human emancipation from the thralldom of ignorance and superstition, and especially from the ignorance and superstitions that bind womanhood and motherhood in the chains of the three priesthoods—that of theology, medicine and *legality*, that is, of state-craft or judge-craft.

As Dr. Eliphalet Kimball of New Hampshire says: "There is a doctor-craft as well as priest-craft," and it is hard to say which of these two crafts is woman's worst enemy, and through its power over motherhood which is the greater enemy to human freedom and racial advancement.

Like every other craft it is the misfortune of doctor-craft that the income, the power and prestige of the physician depends largely if not wholly on the ignorance, the docility and the gullibility of the laity, the non-professionals. As Dr. Thomas Inman of London said of his own profession:

"Men, like horses or tigers, monkeys and codfish, can do without doctors. . . . It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick, but it is clear that the shorter the illness, the fewer will be the fees, and the more protracted the attendance, the larger must be the 'honorarium.'"

\* \* \*

In like manner Dr. O. W. Holmes, when speaking of the medical profession, said, "There never was a guild of craftsmen since Demetrius and his silversmiths made images for Diana of the Ephesians, that did not need sharp looking after."

Dr. Holmes was in a position to speak freely of his brethren, the knights of the lancet and pill-bags. In his case the MAN was greater than the physician. As an inheritor of wealth and social position, and as an author and man of letters, it mattered little to him whether he retained his medical professorship in Harvard University or not. He could well afford to speak the truth of doctor-craft. Not so, alas, with nine-tenths or ninety-nine hundredths of the so-called "regulars." They must feel and act, though they seldom speak it out, as lately did a member of the craft when giving advice to his brethren:

"I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—B. F. Posy, M. D., in the 'Medical Times,' Philadelphia, Pa., and Boston, Mass., Oct., 1900."

Better have your patients die while traveling the old beaten path than get well by any other route!

\* \* \*

It is because of this unfortunate and crime-breeding relation of physician to his patient that I have frequently said that the statistics of vaccination are unreliable. These statistics are gathered and manipulated by heads and fingers that have a moneyed interest at stake; hence it is expecting too much of human nature in this commercial age, this mercenary age—when men go into the medical profession not from any natural adaptability thereto, or liking therefor, but simply as a bread-winning occupation, and because of the fact that it is a learned profes-



sion, a highly honorable calling, and one that pays BIG FEES to the successful practitioner—as witness the demand now made by the doctors that allowed McKinley to die after being pronounced quite out of danger by surgery (a really progressive science, by the way), the demand that the people of the whole United States shall pay this bill because it would be too large a bill for Mrs. McKinley, rich woman as she is (with no children to support), to pay out of her own private revenues—I repeat, it is expecting too much to look for a fair and strictly honest report of the record of vaccination from the men, the guild, whose revenues, whose authority and prestige are largely enhanced by the introduction of vaccine pus into the veins of human beings.

In this connection it is right and fitting to say that the law-doctors and the capitalistic journals seem to be in league with that part of the medical profession which seeks the aid of legislation in securing a monopoly of the business of drugging (poisoning) the masses of people. The law-doctors—the law-carpenters, as they have been not inaptly named—seem very eager to enact laws that restrict the practice of the healing art to graduates of medical colleges chartered by the state, and the large daily papers tell us we should “accept the report of the physicians”—in the McKinley case, for instance—as final and satisfactory. That is to say, the doctors who form the medical “trust,” should not be subjected to criticism, no matter what the result of their treatment of the sick or wounded. If this is not an attempt to muzzle the freedom of the press and to bind the consciences, the bodies, the souls and the earnings of the laity to the medical-doctor guild, then pray what is it?

In speaking of this law-enforced medical trust Mark Twain wittily remarks:

“How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it? It is absurd and ridiculous.”

And the renowned English statesman W. E. Gladstone is reported as saying:

“A man ought to be as free to select his physician as his blacksmith, for he alone is to profit or suffer by his choice. The responsibility is his.”

The antagonism between the old school, the monopolistic school or schools of medicine, on the one hand and the newer or reform schools denounced as “empirical,” on the other, seems irreconcilable. The philosophy of the self-styled regular or scientific doctors, as I understand them, is that disease is an entity, an enemy to be destroyed and routed by the introduction of medicaments—mostly poisonous drugs—that slay the disease and restore the body to health.

On the contrary the newer school, or schools, take the ground that disease is not an entity, not an enemy to be routed by any kind of vicarious atonement, but that it is simply evidence that the vital force is at work to eliminate impurities or heal wounds caused by abnormal environment. For instance:

Not long since I heard a “regular” physician say that “cold” is an entity, a force, and for illustration mentioned the well-known fact that the handling of a bar of steel when the temperature is twenty degrees below zero will cause a blister as surely as the handling of the same bar when heated to redness. The newer philosophy of disease tells us that it is neither heat nor cold that causes the blister but simply the vital force of the organism that throws out the serum, or watery part of the blood, as a shield against an abnormal environment, namely, a surrounding temperature too high or too low for the safety of the vital organism.

That is to say, observation shows us that human life can exist only when the thermal vibrations do not ascend or descend beyond certain degrees of rapidity or slowness, the blister and the pain being simply nature’s warning that the limit of safety has been reached and passed.

In this way, or in similar ways, all so-called diseases are explained; the rational and sensible method of prevention and

cure being a return to normal environment, when the vital force—the *vis medicatrix naturae*—will repair the damage to the organism, if not injured beyond repair—as when a blister covers the entire body.

Again Mr. James takes leave of the discussion, a discussion provoked by himself, so far as I now remember. Considering the space that has been accorded to him I think it eminently right and proper that he should give to others an opportunity to be heard. Considering also that Friend James is the only correspondent of Lucifer who champions the cause of doctorcraft, as such; the cause of that part of doctordom which holds the same relation to medical freedom that the Roman Catholic church holds to Freethought, or that the “Republican” party in America and the monarchies of the old world hold towards the cults called Anarchism and Socialism, and considering that Lucifer is published as an evangel of human freedom and progress as against despotism and barbarism, I think it eminently right that the contributors who are in accord with our central work should now have an opportunity to answer one who, as I see it, is the most pronounced solecism or *anachronism*, so to speak, in his attitude towards medical reform, of all who have made an honorable record as image-breakers in politics and religion.

In order that our friends and helpers may have an opportunity to reply to the points raised by Friend James I have purposely refrained from special answers in this article, contenting myself with statements of principles involved, and will close this long article by giving the testimony of a very noted physician, in regard to the value—rather the worse than uselessness, of drug medication. The distinguished Dr. Magendie, of Paris, is thus quoted—quoted so often that I reasonably suppose there is no mistake in the wording:

“I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders, called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat to the resources of nature than to act, as we are frequently called upon to do, without knowing the why and the wherefore of our conduct, and its obvious risk of hastening the end of the patient. Let me tell you, gentlemen, what I did when I was the head physician of Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one I followed the dispensatory, and gave them the usual medicines without the least idea why or wherefore; to the other I gave bread pills and colored water, without, of course, letting them know anything about it. . . . and occasionally, gentlemen, I would create a third division to whom I gave nothing whatever. These last would fret a good deal, they would feel they were neglected (sick people always feel they are neglected unless they are well drugged). . . . (*les imbeciles!*) and they would irritate themselves until they got really sick, but nature invariably came to the rescue, and all the persons in the third class got well. There was a little mortality among those who received but bread pills and colored water, and the mortality was greatest among those who were carefully drugged according to dispensatory.”

Once more I wish to remind our friends, one and all, that if they expect a hearing in Lucifer they must condense, *boil down*, by cutting out superfluous words, phrases and paragraphs, else with the utmost of good will to insert all that is sent us, some will necessarily be left out in the cold.

M. HARMAN.

#### A Correction.

In the last paragraph of “Crime and Criminals” (Lucifer No. 896) Mr. Walker is made to ask “What effect upon the future convicts have our methods of restraint and care?” The question he really asked was concerning “the future of convicts.”

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By calling to thyself what thou thinkest thou needest;  
And what thou thinkest thou needest thou dost actually need,  
To learn that thou needest it not!  
Thou dost learn by self-gratification—  
*Thou canst not injure thyself!*

Time is long; life is long.  
If thou blunderest into death thou wilt find it a door,  
Even as pain, disease, poverty, failure are doors.  
Thou canst make no mistakes.  
Mistake is a false name for a true guide-post.  
Happy he who learns without pain, disease, poverty, failure.  
Are there such?  
If thou art such, judge not the slow learners.

Call not the experiments of others sins.  
*There is no sin!*  
Whatsoever a man doeth is right in its time and place.  
Each man doeth the best he can!  
Pamper not thyself with the thought that thou doest better  
than another.  
*Self righteousness is ignorance!*  
Thou art nor better nor worse than another.  
Thou art on thy way.  
He is on his way.  
Thy ways are different; thy goal the same—*self-expression.*  
—Hugh O. Pentecost.

## A Remarkable Family.

SCHENECTADY, N. Y., Dec. 25.—The following story of a remarkable condition of marital affairs comes from the village of Clifton Park, in Saratoga county. Giovanni Peloc, an Italian, and commonly known about the village as "John," was married about a dozen years ago to an Italian woman of the village. A few years later John's wife was seized with what was generally regarded as a fatal illness; in fact, the physicians who were called in declared that she could not possibly recover.

This, being the case, Mrs. Peloc called her weeping husband to her bedside and told him that she wished him to marry her sister, and wanted the ceremony performed then and there, for she could not die happy if she did not see them married. The sister being a comely young woman, the husband announced his willingness to accede to his wife's dying wish. The girl also acquiescing, the ceremony was performed at the bedside of the sick wife.

The first wife recovered, and John found himself with two wives. Both women loved him, and he was equally fond of each, so they mutually agreed to live together. This Mormon-like arrangement continues to this day, both wives having presented him with children. What makes this case still more remarkable is the fact that the mother of John's two wives lives with them.—*Chicago "Inter-Ocean."*

DR. JULIET H. SEVERANCE will be the leading speaker and "The Dangers to American Liberty" the subject at the meeting of the Society of Anthropology on Sunday, Jan. 5. Hall 913 Masonic Temple, 3:00 p. m. Free discussion; free admission.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

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